



ETHNIC CLEANSING OF ROHINGYA MUSLIMS: VICTIMS OF RACIAL KILLING AND HUMAN RIGHTS INFRINGEMENTS

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ABSTRACT

There has been an ongoing issue of the ill-treatment of Rohingya in Burma since 1982. This has impacted the global and domestic forum of Myanmar. This paper unfolds the kinds of atrocities that have been caused by the Authoritarian Government of Myanmar. It emphasises on genocide, refugee status and the abuse and torture of the Rohingya residing in Burma. It looks at the violation of provisions given under UDHR like Citizenship, Statelessness, lethal use of weapons against civilians, limitations on freedom of speech, to practise any religion and movement, forced displacement which is given under the UN Guiding Principles on Displacement. It will discuss Contemporary developments like the Truth Commission body and a national body called The Annan Commission Report and interference of Organisations like UN, UNHCR along with regional mechanisms like ASEAN for dealing with the tyrannical rule of the Burmese and between the local Rohingya Muslims. Data report depicting mass expulsion and killing of local Muslims is also given here. The paper also studies the impact of the Rohingya Crisis on neighbouring countries like Bangladesh, Thailand, India, Malaysia and Indonesia. The final section prescribes various causes and recommendations for a peaceful state.

INTRODUCTION

The city of Rakhine (Arakan) is the oldest

area found in Burma. The Rakhine State extends up to 14,300 square miles (Islam 1999) with 3.8 Million individuals incorporating 59.7% Buddhist, 35.6% Rohingya Muslims and other remaining people are the local groups in the area (Alam 2013). The Muslim belongs to the Sunni Muslim minority that resides in the Arakan area of Myanmar and is one of the most abused and ill-treated minorities worldwide. There is an existence of a historical connection with the Rakhine state and carry a distinct identity with themselves. Myanmar continued battling with the issue of the political shakiness and armed conflict after getting freedom from the United Kingdom in 1948. In 1962, a rigid authoritarian dictator state was shaped in with unique accentuation on communist thoughts which went on for more than 60 years.

After 1962 the Burmese armed force perpetrated different wrongdoings like killing, tormenting, raping the Muslim population. The state later exposed the mass removal of Rohingya which prompted the incessant displaced person emergency in 1977 in Bangladesh also in 1992. Later many Muslims were constrained by the Bangladeshi Forces telling them to return to their homeland. The Rohingya who returned were either murdered by the Burmese or had restricted rights in relation to the employment and movement in the country. Every year many Rohingya Muslims were uprooted who were surviving on humanitarian aid while dealing with maltreatment like exploitation of labor, arbitrary arrest and detention, and beatings caused by the State Border Guards. In March 1997, there was a significant viciousness broke out against Muslims because of the allegations of rape by a Buddhist woman leading to a demotion



Muslim houses in Mandalay. Later Muslims are also blamed for stealing jewellery from the pilgrimage site of Buddhists (Schober 2007, 58). Rape allegations by Buddhist women led to a lot of conflict in June 2012 2013 2014, leading to hundreds of death in Sittwe Rakhine state. The state proposed the establishment of camps where the Rohingya weren't permitted to take part in any social, economic, and any other activity outside their village and were cut off from different networks. In 2016, about 400 villages in Rakhine state were torched down due to the military prorations that were against a minority group (Human Rights Watch 2017) leading to a displacement of ten thousand people (Barry 2017).

GENOCIDE

If a Government performs a mass homicide it will constitute a genocide. We've likewise observed abominations causing atrocities over Rohingya Muslims who have been a constant victim of this slaughtering by the oppressive standard of the dictator. These demonstrations have constituted a genocide against the local Muslims intending to decimate them out of Burma. They were categorised as non-citizen and unlawful settlers who have been isolated from other ethnic groups (Szurlej 2015). They were known as Muslim "Kalar" which means black (Fortify Rights 2015).

Rohingya became stateless and lost their nationality as they weren't included in the Citizenship Law 1982. They were not allowed to get employment, medical services, education (Human Rights Watch 2013). They were called by different names like snakes, mad dogs, wolves, jackals, and have been recognised as jihadis, thieves, murderers, terrorists and criminals. The 969 movement,

radical requests of priests, the Tatmadaw and police who have caused disappearances and murders, gang rape of women, arrests, mass rapes, torments, and pyromania of the Rohingya local villages. The Myanmar Government was also preparing armed forces and procured heavy weapons against the local Muslims (Szurlej 2015). The Rohingya were forced to live in detention camps located in Rakhine State where there is a lack of basic facilities (Fortify Rights 2015). In 2017 about 10,000 Rohingya including children died because of sickness and starvation in IDP camps. The Burmese security forces intentionally focused on the obliteration of the civilian population in Arakan district (AI 2017). They have additionally lost rights related to study, practice and profess religion, marriage, work and medical facilities (Wright & Westcott 2017). In numerous positions, we've also seen that the genocidal perpetrators have deflected their blames to the victims by destroying shreds of evidences, intimidating witnesses and opposing investigations. In this, the destructive culprits redirected their faults to the victims by contracting examinations and devastating confrontations. Maung Zarni and Alice Cowley characterised this sort of annihilation as "slow-burning" (Zarni and Cowley 2014).

HUMAN RIGHTS OF ROHINGYA

Human Rights secured in a vote based country as opposed to a nation outside control or the military system, or tyrant fascisms or one-party rule (Mohajan 2013). Rohingya Muslims are not given nationality rights and are vulnerable to citizenship rights, extra judicial killing, rape, destruction of livelihood, human trafficking, sexual violence, discrimination and persecution, systematic use of child soldiers, forced labour



and child labor, confiscations of land, unsatisfactory conditions detention, renewed instances of political arrests, detention, forced displacement, continuing use of torture.

CITIZENSHIP AND NATIONALITY

Citizenship help in exercising full scope of harmonious rights which originate from a recognised and legitimate authority (Kymlicka 2011: 22, Raz 1994). It provides a legitimate identity for the protection of various rights of a particular minority group. Without it, individuals are placed in a dis-balanced position with the government creating an inferior position with other national groups. Discrimination and dominant separation at an official gathering leads to violent behaviour and negative stereotyping. In a democracy, it provides a mechanism to determine who isn't a part of the nation as it is extremely hard for the global community to intercede based on nationality laws.

The Constitution of Myanmar defines citizenship as “national races” (CRUM, 2008: Article 15) and has given its delegation to the legislation (CRUM, 2008: Article 346). The Legislation has mentioned eight categories for citizenship criteria- “ Karen, Shan, Mon, Burma, Rakhine, Kayah, Kachin, Chin” (BCL, 1982: Article 3). It also prescribed a central body that consists of three ministers who determine the question of citizenship of an individual based according to the citizenship applications with the help of the Council of State decision (BCL, 1982: Article 4). The Chair of New National Democracy Party proposed the purpose of Citizenship Law 1982 as “ the citizenship law is intended to protect our race by not allowing those with mixed blood from making political decisions [for the country], so the

law is very important for the preservation of our country” (Green 2013: 96). Rohingya have always been vulnerable whose rights have been violated by majority populations who enjoy the security of the government powers using citizenship though they don't have practical roads for practicing resistance nor protection from the state. After considering the situation of Rohingya were placed under the —. Zawacki argued that the convention only applies to those residing in the territory and is vague in nature (Zawacki 2013: 20, UNHCR 1954: Article 1). The act classified a legitimate exclusion of One million Rohingya, by denying the nationality rights. The disavowal of Burmese citizenship has resulted in inequalities. Rohingya is given the position of “statelessness” or stateless persons. UDHR subjects the right to life (Article 3) and the concept of statelessness as a matter of human rights law. Article 15 stated that no person should be prohibited from changing his nationality and no person should be deprived of his identity or citizenship. The predicament of the Rohingya won't improve until the law is deprived of its biased arrangement. The inward auxiliary situation concerning the absence of citizenship of Rohingya focuses on the unsafe idea of the reality and defencelessness opposite the state and other adversarial ethnic groups. Bangladesh or Myanmar has not acknowledged the reason for statelessness as an appropriate possibility for citizenship. The Citizenship law 1982 eradicates the basic rights to reside with harmony in their tribal terrains due to non-acknowledgment of their reality before 1823 and places them into disproportionality powerless situations with other groups in Rakhine state.



ROHINGYA EXODUS

In 1978, the military carried out their activity called Naga Min or Dragon King to uproot the Rohingya citizens out of the state. About 200,000 Rohingya fled to Bangladesh because of a lack of documents. Bangladesh was an underdeveloped country which didn't have legitimate resources to satisfy the requirements of the citizens. In 1979, Myanmar and Bangladesh consented to an agreement. This agreement focussed on the returning back of Rohingya to Myanmar. However, when Rohingya returned back to Myanmar they were jobless and with no confirmation of citizenship. Therefore they were declared as illegal foreigners of the state.

THE 969 MOVEMENT

A renowned enemy of Muslim pioneer of Myanmar Ashin Wirathu began a 969 movement to blacklist the Muslim community. The Buddhist composed 969 on a chakra wheel. These digits represented the gems of Buddhism which were Buddha, Sangha and Dhamma. It delineated the rule of Emperor Ashoka and his regime. The first 9 represented the qualities of the emperor, the second depicted the Dhamma and the other 9 represented the Sanghas.

The Buddhist leaders used to stick stickers everywhere throughout the state on vehicles, shops, houses, and cabs which categorised them from other communities. These stickers portrayed from which places should Buddhist individuals shop and eat. The fundamental goal of this movement was to prevent Muslims from developing and eradicating them in every way from Myanmar (Aggestam, 2002).

GOVERNMENT'S POLICIES

Theravada Buddhists had a majority in the region from 1057. During World War II, the Buddhist Burmese began battling for their expansionism and autonomy from the British.

Later Buddhists became a significant figure in Burma. They had the ability to make their own enactment. Buddhism was chosen as an official religion for the nation. However, many Muslims didn't consent to Muslim beliefs were different from the Buddhism beliefs. Leaders from both the community wanted supreme power, which led to a number of protests in the country (Juergensmeyer, 2010).

The Buddhist community was in majority so they democratically elected their leader however the leaders were biased and pro-Buddhist. The intention of the leader was to suppress Islam by countering the Rohingyas. Mr U Nu began a methodology as "Burmese Buddhist Approach to Socialism". The concept concentrated on the development of the infrastructure and providing financial support in Buddhist majority area. The states which were having the religious minority didn't see any infrastructure or financial support by the government or any organisation (Akins, 2014).

Mr. Ne Win, who was a president from 1958 to 1981 envisaged hatred towards Rohingya Muslims in the country. During his term, he proposed the "Nationalistic Xenophobia" amongst the general public. The general society started mistreating the Rohingyas and were considered as outsiders and a strain of Myanmar's economy and security. Later he passed a Citizenship Law 1982 preventing Rohingya to be a citizen in Burma and declaring them as illicit vagrants and foreigners of the state. An operation called Naga Min and Thaya was also initiated



against the local Muslims (Akins, 2014). President Mr. Thein Nyan who was the head of New National Democracy made the 1982 law legitimate. He was a defender of the Buddhist Burmese group and was against the blending of the Buddhist race with any other community.

Meanwhile, the hate speeches addressed by Wirathu and the 969 movement and Safeguarding National Identity was also bringing utmost disparity and clashes between communities. In 2012, the President announced before the United States High Commission that Rohingyas are not a part of Myanmar and should be residing in some different state. The communities became brutal towards them and this led to the Rohingya becoming a minority in the world (Zarni 2013).

FREEDOM OF RELIGION

Freedom to profess and practise any religion is considered an important component. This right has been mostly violated in anti-democratic countries. These are contemplations regarding the hatred towards religious freedom of the Rohingya population. The minority is not allowed to enjoy the anti-discrimination laws made by the state since they are non-citizens. Muslims in Myanmar needed permission from higher authorities to flee away from their home towns. The request was mostly denied by the authorities however sometimes because of bribery they were allowed to travel in the surrounding area. Rohingya living in Rangoon also required approval from authorities to travel within and out of the Rakhine State. According to Article 34 of the Burmese 2008 Constitution states, "Every citizen is equally entitled to freedom of conscience and the

right to freely profess and practice religion subject to public order, morality or health and to the other provisions of this Constitution". ICCPR protects this right. It provided provisions concerning the freedom to practise and profess any religion or belief. According to Article 18, it lays down restrictions on the professing religion and focuses on wellbeing, health, order, or fundamental rights. The Burmese authorities violate these fundamentals rights. The security powers of Myanmar captured Rohingya Muslims for teaching Muslim teachings and praying without emphasising on the above conditions. Religious spots of worship were only built with the approval of the official authority of Burma. These requests were mostly denied. Therefore, we see how Muslims faced difficulty with repairing or building a mosque or religious schools in Rakhine State. Old mosques in Mon State and Rakhine State were detonating because of the denial of a request by authorities for the maintenance of mosques. The repairing of a Rangoon mosque became a reason for conflict when the Rangoon Mayor and USDP candidate Aung Thein Linn agreed for the construction project. Later the Yangon City Development Committee forced the mosque to stop the repairing of the roof. The authorities disapproved of this construction. In 2015, President Thein Sen proposed a law called "Four Race and Religion Protection Laws" which was partially bias towards Burmese and discriminatory towards Rohingya Muslims. The first law under it was the Monogamy Law, focusing on one marriage for both men and women. This was seen as a discriminatory practise against Muslims as their religion allows for polygamous marriage (Radio Free Asia 2017). In the 1990s Myanmar implemented a law under which all people residing in



Rakhine were required to get permission from Myanmar Border Guard Force authority before getting married and often had to wait for years for processing of fee (Human Rights Watch 2013, The Arakan Project 2011). The Government made rules like to obtain a license for marriage a man was required to save their beards and women were prohibited to wear the headscarf while clicking a picture. Women were also told to take a pregnancy test before getting marriage permits (Fortify Rights 2005). There was also the existence of firstly, Religious Conversion Law which prohibited forced conversion and approval of religious conversion by Registration Board and Interfaith Marriage Law which was governed by the Myanmar Buddhist Women's Special Marriage Law which allowed for denial of marriage between Buddhist women and non-Buddhist men. Another important law was the Population Control Law which focused on providing a limitation by the Government at division and state level on the reproductive rate if there was an increase in birth rate, infant rate, of maternal mortality rates which acts as a hindrance in the development of a country. In some instances, the state authorities have denied the issuance of birth certificates for children. In 2005 law was implemented restricting the birth of not more than two children in every Rohingya family. These laws clearly targeted the Rohingya of Buthidaung and Maungdaw townships in Rakhine state.

FORCED DISPLACEMENT

Rohingya who travelled within the state and outside were often a victim of exploitation. After the Citizenship Law 1982, many individuals were held to be illegal migrants (UNESCO 1995). Burmese officials violated Article 13 of UDHR which stated that

“everyone has the right to freedom of movement and residence within the borders of each state” (UDHR Article 13.1). The Burmese blocked humanitarian aid which was being provided to Rohingya, violating the United Nations Guiding Principles on Displacement. The principles laid down the responsibility of protection and humanitarian aid to the internally displaced persons (IDP) without any discrimination on basis of religion, national or ethnic origin, or legal status. The government was supposed to protect the displaced from any attacks and to refrain from keeping the displaced forcefully in camps. In 2005, wife and three children of U Kyaw Min, a Rohingya MP of the National Democratic Party for Human Rights (NDPHR) were imprisoned for 17 years for living and travelling in Yangon (Rangoon) without a permit” (MRGI 2008). President Thein Sein's suggested the mass expulsion of the Rohingya to third countries.

USE OF FORCE

The Burmese security powers abused the Rohingya during arrest and attacks on villages which resulted in deaths. It violated United Nations Basic Principles on the Use of Force and Firearms by Law Enforcement Officials. While using the power the authorities are required to practice restriction and providing a limit to harm and injury.

CONTEMPORARY DEVELOPMENT

UNITED NATIONS: Tomás Ojea Quintana focussed on responsibility and accountability of government. In March 2010, Quintana visited Myanmar and established a foundation called UN Commission of Inquiry to investigate Myanmar's infringements of laws. In June 2012, partisan savagery erupted. The Rohingya weren't protected by the security forces, which resulted in several



deaths and 100,000 displaced. They also participated in the persecution—killing, beating and capturing the Rohingya and hindered humanitarian aid. During the contention, media ignited the concept of discrimination by publishing incorrect information. After the outbreak in society, the mass expulsion of Rohingya in UNHCR camps was recommended by President Thein Sein. UN Special Rapporteur Yanghee Lee was denied access to Muslim villages in Rakhine state during her investigatory visit. (Al-Jazeera 2017). A proper reporting by the UN Special Rapporteur is done to keep a check on the human rights violations and lack of government response. (Bangkok Post 2017, UNGA 2016, UN 2017a, 2017b).

TRUTH COMMISSION: In August 2012, abuses in Myanmar were examined by the Truth Commission which was developed by Quintana. This body represents provincial mediations between the abusers and their victims. Quintana additionally encouraged to remove the limitations on the movement of the displaced Rohingya in the camps. In September 2011 President Thein Sein designated a National Human Rights Commission instead of a Truth Commission. The Rohingya representative entrusted with researching the June episode of savagery. Later he found no administrative mishandles and presumed that every single philanthropic need was met while overlooking situations encompassing persecution and citizenship of Rohingya. The commission also violated the Paris Principles. It violated these principles because of the absence of autonomy from legislative abuses. In October 2012, brutality again erupted by state security forces and local officials. The Rohingya towns were pulverised leading to an obscure killing of people and displacement of 35,000 people.

Burmese officials hindered Rohingya access to the business sector, food, and work. United Nations provided aid to Rohingya who was captured, jeopardised, and intimidated. In March 2013 again violence erupted leading to 13,000 individuals homeless indicated by the United Nations. According to reports, about 120,000 internally displaced persons (IDPs) are residing in brief sanctuaries with inadequate facilities where the medical team has recorded instances of malnourished children, skin contaminations, worms, chronic coughing in the camps.

ASEAN: Rohingya uprooting because of composed and far-reaching brutality has prompted overflow of a local circumstance into the Malaysian and Thai waters and domain looking for asylum from oppression (Bangkok Post 2014, Reuters 2014). The Rohingya issue would hence warrant a clarification of regional mechanisms, to be specific ASEAN's inability to manage manhandles executed upon these individuals. The member states of ASEAN have been badly affected by this situation. It is an intergovernmental association that indicates its operational systems and standards that illuminate part states concerning intergovernmental relations in ASEAN's systems (Acharya 1997, 2001, 2005, Ba 2009).

Its standards are made out of norms preventing the outside obstruction and the autonomy of the state (TAC Article 10), tranquil settlement of debates and non-impedance inside undertakings and (TAC Article 2, 11,13) and procedural standards of counsel and majority in the process of decision making (Narine 1997: 365, 1999: 360, Sebastian and Lanti 2010: 155). Every ASEAN country discusses the issues to manage the Rohingya issue collectively



which means that, Myanmar would have to rebuff itself and take into consideration regionalisation and internationalisation of the Rohingya issue. The ASEAN Charter specifies the guidelines for the protection of human rights. Since AICHR is arranged inside this network, fundamentally this prompts state power over official conclusion-making authority (ASEAN 2009a: supra 15, Petcharamesree 2013). Malaysia's PM Najib Razak also accused Myanmar of engaging in genocide against Rohingya and called up a meeting for members of Myanmar in ASEAN (Channel News Asia 2016, Jozuka and Maung 2016, The Nation 2016).

THE ANNAN COMMISSION REPORT:

In 2016, The Office of State Counselor (Aung San Suu Kyi) and the Kofi Annan Foundation together established a committee to recognise the variables that brought underdevelopment and viciousness in the nation. It focused on providing nationality to all individuals and giving equal rights concerning movement, education, facilities like clean water, shelter, sanitation, food, ensuring and providing humanitarian aid for all communities in Rakhine State.

DATA REPORT

An operation called Nagamine (Dragon King) was to clear out the illegal migrants from Burma by the demolition of mosques, historical schools of Islamic monuments and brutality, starvation, rape, torture, and death by the government leading to the displacement of 200,000 Rohingya and death of 50 Rohingya from Northern Arakan to Bangladesh. (Grundy-Warr & Wong, 1997; Smith, 2006). In 1991, and showed up in Bangladesh received 260,000 Rohingya who fled from

Myanmar. From 1993 to 1997, 230,000 Rohingya transients came back to the Rakhine State (Grundy-Warr and Wong, 1997; Coutts, 2005).

In 2008, Rohingya were forced to work at a construction site, agricultural field or as guards, and the Tatmadaw and NaSaKa was killed if any Rohingya denied working (Fortify Rights, 2015). In 2012, a 27-year-old Buddhist lady Thida Htwe was assaulted and killed by three Muslim men in Ramri Township which resulted in conflict and led to the death of 100 Rohingya and displacement of 120,000 people. A number of dead bodies were disappeared or burned during persecution. (HRW, 2012; Mohajan, 2018). In Yan Thei town, 71 Rohingya are slaughtered (HRW, 2013). In 2012, 140,000 were displaced and kept into IDP camps in heartless conditions. There was no clean water and restrooms and a prohibition of humanitarian aid and health aid in camps. (HRW, 2012; Motlagh, 2014).

The UN Office for the Coordination of Humanitarian Affairs reports that in August 2015, 143,500 Rohingya remained internally displaced in Rakhine (UNOCHA, 2015). On November 12 2016, 60 Rohingya militants killed lieutenant colonel was killed and injured other cops. After this, the forces demolished 1,500 Rohingya structures and helicopters terminated aimlessly into the Rohingya towns. This led to the death of 100 Rohingya and more than 90,000 had fled from Myanmar (International Crisis Group, 2016).

On 27 August 2017, Gu Dar Pyin Massacre killing 400 Rohingya in Gu Dar Pyin district in Rakhine State (Blumberg, 2018) and later the Burmese army burnt the corpse with acid (Klug 2017). On 30 August 2017 Tula Toli slaughter took place where 500 ladies and youngsters were slaughtered (Dhaka Tribune,



2017). On 2 September 2017, Inn Din slaughter took place killing 10 Rohingya in Rakhine State (Lone et al., 2017; Taylor, 2018).

In certain cases, 354 Rohingya towns in Rakhine State were burnt down, numerous Rohingya houses were plundered, and there was a rise in gang-rapes (Wright and Westcott, 2017). The report suggested that 1.1 million local Muslims were relocated in Bangladesh, 40,000 in India, 102,553 in Thailand, 133,263 in Malaysia, 1,000 in Indonesia and 55,000 in Pakistan before the finish of March 2018 (International Development Committee, 2018).

ROHINGYA AND IT'S IMPACT ON THE NEIGHBOURING COUNTRIES

Rohingya have always been treated brutally by the Burmese police and army. This prompted the Rohingya Crisis in Myanmar resulting in major displacement and illegal migration of refugees in various nations like Bangladesh, Thailand, Indonesia, India and Malaysia.

BANGLADESH

Bangladesh is situated in South Asia and is neighbouring country of Myanmar. Bangladesh consistently provided shelter to the Rohingya Muslims. But as it belonged to the underdeveloped nations, it became difficult for the country to deal with the migrants as there was a lack of resources. So later, both countries consented a peaceful agreement for the returning back of the Rohingya to the Rakhine State. Numerous Rohingya went back to Myanmar but after seeing the brutal conditions there, they migrated back to Bangladesh. About 1.1 million refugees are still residing in Bangladesh. Jonathan, BBC head of South East Correspondent said “ Rohingya

Muslims can't return back to their country and villages as the Myanmar government pulverised many homes and villages. They made landmines with the border of Bangladesh so that no one can quietly cross the border.” He further expressed that “After the agreement of resettlement of refugees, Myanmar government assembled 25000 refugee camps with the help of India and Japan. The condition of the refugee camp is very poor, the houses are already broken and individuals cannot live there. The refugee camp is not their homeland” (Jonathan, 2019).

World Health Organization said there were 60,000 deaths in the refugee camps in 2018. The camps became overcrowded and a hub of diseases. There were also issues like human trafficking, smuggling and prostitution which started coming up within the camps.

THAILAND

Myanmar and Thailand are Southeast Asian countries and share the same coastline. There were numerous reports of the Rohingya fleeing away to Thailand. On 25 July 2019 Thailand Prime Minister Mr.General Prayuth Chan-Ocha gave a very biased proclamation about Rohingya exiles who look for shelter while introducing his new government strategies “I am thoughtful with Rohingya however they don't belong to Thailand, they are changing from the Thai Nation in their looks and appearances”. He was a chairperson of International Security Operation Command (ISOC) and gave a three-path action to block the entry of Rohingya in Thailand.

He said that the Thai Navy should prevent the entry of any Rohingya boat in the Thai region



and should give direction for the boat to change its route to Malaysia or Indonesia. If any boat enters Thai seas with sick or starved Rohingya the Thai government will provide them food and assistance to look after them however they will not be allowed to land on the lands of Thailand. If any Rohingya enters the territory furtively then they will be declared as illegal migrants (Phasuk, 2019). The government was obliged to permit shelter to the asylum seekers and therefore it is was considered a violation of International Law.

INDIA

India is a neighbouring country of Myanmar. Some of the refugees also moved to India in the wake of experiencing the significant abominations done by the Burmese police and armed force. Myanmar and India share a small border that is far away from the Rakhine state hence India didn't confront significant concerns identifying with the Rohingya.

It assumed a significant role in the rehabilitation of the Rohingya Muslims. Japan and India commonly settled on constructing 25,000 refugee camps in Myanmar. India also commended Bangladesh and guaranteed them for giving financial assistance for supporting the camps of refugees. It claimed that this issue arose because of Citizenship Law and ought to be tackled by the inclusion of the United National Organization and the ASEAN.

India transparently said that the Rohingya belongs to the Rakhine State and should return back to their country. (Sakib, 2019).

INDONESIA

Indonesia is situated in Southeast Asia and is

part of ASEAN. It also received Thailand's push back refugee theory. It permitted the refugees to enter the region however it led to a lot of burden on the economy. It plays an active role in resolving the issue. The President of Indonesia guaranteed to provide support for refugee camps in Bangladesh and medical assistance and food to the refugees in boats.

Indonesia is a Muslim state therefore had a strong opinion towards the Myanmar government and the Buddhist community. The Indonesian authorities were worried about the radical circumstances which could prompt an annihilation among Muslims and

Buddhists.

MALAYSIA
Malaysia is located in Southeast Asia and has a Muslim majority. After 1970, many Refugees crossed the Bay of Bengal and migrated to Malaysia. A report given by UNO recommended that Malaysia had 80,000 enlisted Rohingya refugees and thousands of unregistered Rohingya refugees. The Malaysian government constructed a department called Instant Comprehensive Registration System (ICRS). The department dealt with refugees from all over the world. ICRC registered all the refugees through the biometric verification system. The government supervised all the exercises of the refugees through this technology.

UNCHR also developed such kind of tracking system. However, this system was only restricted to Rakhine refugees. These tracking systems were very useful for providing them employment, health services and training to the registered refugees (Nadarajan, 2018).



CONCLUSION

The conflict started in 1993 when Burmese started making laws restricting movement, education, procreation, marriage, health services, and citizenship of the Rohingya Muslims. When the authorities deliberately discriminated against a group of people it mostly becomes the reason for violence in society. Later in 2012, rape of a Buddhist woman by three Rohingya led to a major breakout with thousands of burnt houses and 70 casualties. The idea of this immediate brutality is informational in that an ambush on one individual prompted an enormous overflowing of despise and viciousness against a whole group of individuals. This shows the hidden viciousness which was a huge level of repressed resentment and detests towards Rohingya – which demonstrates an enormous level of social brutality previously existing. Cultural discrimination and human rights abuses have created deeper animosities and marginalisation. The Myanmar government has made about 2,000,000 individuals stateless and has placed them into a void of the worldwide network as there is no nation with the capacity or readiness to take these individuals which leaves them to the authoritarian rule of the government. A lack of human rights and violation of the human rights of Rohingya by Burmese are leading to conflict. The Government of Myanmar should now focus on protecting the human rights of all communities and establishing a structure for equality which will help in the development of the country. In the end, if the Rohingya crisis is not resolved it will worsen the situation in international domain and will give other countries the power to start genocide towards their minorities.

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